

THE MISSIONARY HELPER

Helpers of your joy.—II Cor. 1, 24.

"Just being happy helps other souls along;
Their burdens may be heavy and they not strong;
And your own sky will lighten
If other skies you brighten,
By just being happy with a heart full of song."

Fulfil ye my Joy.—Phil. 2, 2.

Vol. XXXIX No. 2

February, 1916

The Missionary Helper

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The Missionary Helper

PUBLISHED MONTHLY BY THE
FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*

VOL. XXXIX

FEBRUARY, 1916

No. 2

Motto for 1916

"In QUIETNESS and in CONFIDENCE shall be your STRENGTH"

Is. xxx-15

In these dark and troublous days, of what inestimable value is the spirit of quiet confidence in God. In order to obey the command, "Take heed and be quiet, fear not,"

Let us Remember

"HE EVERYWHERE HATH SWAY":—

"His Kingdom ruleth over ALL." Ps. ciii-19

HIS LOVE ABIDES:—

"Having loved His own, He loved them unto the end"

HIS WISDOM GUIDES:—

"And the end He knoweth,

For not on a blind and aimless way the Spirit goeth"

HIS STRENGTH ENDURES:—

"Sufficient is Thine arm alone, and our defence is sure"

HIS RESOURCES CANNOT FAIL.—

So the commissariat is sure

"Tell me, I pray thee, wherein thy great strength lieth"

Judges xvi-6

"He is their strength in the time of trouble" Ps. xxxvii-39

"Seek the Lord, and His strength" Ps. cv-4

"They that wait upon the Lord shall renew their strength"

Is. xl-31

"I will go in the strength of the Lord God" Ps.lxxi-16

H. G. G. in Regions Beyond



FROM THE EDITOR'S DESK

"One of the lovely things about our Society is that it gives us friends to pray for the world around," says a worker in a sister organization. This beautiful fellowship—established by many years of united intercession—is renewed at this time of prayer and praise, when we ask our Heavenly Father for an outpouring of blessing upon each other at our various tasks; upon those whom we help send out as ambassadors for Christ; upon all, in every land, who "preach good tidings," "bind up the broken hearted," or heal suffering bodies. We long for more names of those who will join our Prayer League. Please send them. We cannot have too many. Note the objects of prayer that are naturally suggested in these pages: for the New Bhimpore, for Mrs. Frost in her several kinds of home making, for Miss Fenner that her strength may be equal to the needs. In a personal letter she writes, "I am so busy. Have spoken three times today (Sunday), another talk due tomorrow, one Wednesday, again next Sunday, and so on. And the requests are so different—morning 'sermon', Sunday School, Epworth League, W. C. T. U., Mothers' Club, etc."....A missionary woman cannot be dull or limited. What an outlook! What activity! She may live in the remotest country district, but if she is reading "The King's Highway," "Home Missions In Action" and her own missionary magazine with vital interest in the life they portray she is indeed a world citizen. A young woman recently said to the editor, "How can you bear to live at Ocean Park where there is nothing *going on?*" From our point of view, delightful people and affairs are "going on," even in this little neighborhood; and so much is going on in the world that it almost takes our breath away. What matter where it is, if we are in close touch with it. Wherever we have invested money and work and prayer there we are familiar with what is going on. We read the last page of the *HELPER*, entitled "Contributions," as eagerly as the financier reads the stock market report in his daily paper. Could there be anything more intensely, although tragically, interesting going on than the drama of the great war that "finds its central theater where God first set the stage," thousands of years ago, in the "Garden of Eden"? Expert students of the world's war declare that "the supreme military struggle of the centuries will fight its decisive battles within Bible lands."....Out of the unparalleled martyrdom of Armenians, was there ever a stranger or more thrilling story than that of the 5,000 who dared defy the Turks, not far from Antioch, where they

were first called Christians, and near the spot where Paul and Barnabas started on the first trip to evangelize the world? From their haven in Egypt, they now call to us for help. But the pictures move on and there are brighter scenes. At home, we rejoice with the Y. W. C. A., who celebrate their 50th anniversary by a National Jubilee—February 1 to March 3—culminating in services of rejoicing in 966 associations. The work has grown from one small association in Boston to an organization numbering 342,948 members in America, 785,000 in the world, and owning millions of dollars worth of property. One of the young women national secretaries writes as her expression of what the Jubilee means, "An eagerness to help make this world the Kingdom of our Lord."....*Our* girls are also eager to help make the world better. With Christmas greetings from Miss Florence Doe, Nowgong, Assam, comes an attractive illustrated pamphlet descriptive of the Training and Model Practice School for Girls of which she is Principal.In the Institute of Religious Education, held in Portland, Maine, Miss Gertrude Hartley, state *HELPER* agent, is leader of the course of study on Handwork in the Sunday School of which she is called "a foremost authority in the state."Miss Amy Porter has passed her first year examination most creditably. She writes, "It is good to be able to talk with people and do something that approaches real work." Miss Coe is happy at the thought of coming home in the Spring but miserable over parting with her big family of children in Sinclair Orphanage. Miss Gowen will stay in India another year. When Dr. Mary Bacheler was giving a magic lantern talk at the new Christian village Bansboni, she was much pleased because the children sang appropriate songs when certain pictures were thrown on the screen, without any prompting from her. She is much interested in taking pictures that can be reproduced in the *HELPER*.Of the January meeting of the Lewiston Maine, auxiliary, a friend writes, "Mrs. Hamlen was the leader. Mr. Hamlen told us about the Industrial work at Balasore, and sang in Oriya and Bengali." An order came from Houlton, Me., for all the Junior helps suggested in our January number, and the leader writes, "We have launched our Junior Society. Boys and girls from 6 to 15 were invited. I thought if we had 25 we would do well. Therefore I was somewhat taken aback to find over three times that number." Splendid!"In Memoriam" holds, month by month, names of tried and true fellow workers whose lives are an undying part of the life of our Society. Mrs. Christina Jordan was the aunt of Rev. Harold Frost of Balasore, and was intensely interested in his work. Mrs. Cummings was a member of the Emergency League. Mrs. Van Aken was the first president of the Pittsford, Mich., auxiliary. Mrs. Childs was one on whom Mrs. Wade could *always depend* in the earlier days of the Maine state work.We are glad to call the attention of *HELPER* readers to *Zion's Advocate*, the brightest and best religious family newspaper of which we know.

HOME MISSIONS IN ACTION

By ABBIE HALL FAIRFIELD.

The last word of the title is the keynote of the new home mission study book—*Action*: the real, lasting good, the far-reaching good that is being done by home missions in our country. Having read it, could any one doubt the need and the value of such work? Home missions—foreign missions—the two sides of the shield all growing more and more one, because, notwithstanding the horrors of war and the dissensions of nations not at war, the whole world is each year becoming more *One*.

This new book, by Edith H. Allen, emphasizes this point especially in regard to the work among our immigrant population. She tells of the danger in which an American clergyman found himself in Africa just before the outbreak of the Boxer rebellion: he was alone with a Chinese driver and courier in a village, when a suspicious crowd surrounded him, threatening him and refusing to let him go on. Suddenly, a man came up, speaking English—"You Melican man?" "Yes." "You Jesus man? Me Melican man; me Jesus man." He had lived seven years in San Francisco, had been under Christian influence, had returned home: and alone, he was able to sway the excited crowd, to make them understand that a Christian American was a friend, and so the American went on unharmed. Similar reports of the influence for good of returned immigrants come from various countries. A government report from Southern Italy which Mrs. Allen quotes, says—"Greater than the benefit of any laws that the government could pass, better than any training which the government would give the people, was the beneficial influence of the returning immigrant. Not merely did he bring new wealth into the country, but what was of still greater importance than the imported wealth, he brought with him the American spirit of intelligence and enterprise which made of him a much worthier and more helpful citizen." This is the other side, and a very hopeful one, of the difficult immigration question.

This new book tells of the work of the missions in the far west, in the south, in Porto Rico, in Alaska, among the Indians, and against Mormonism, as well as with the immigrants. Stories of many specific cases illustrate the general statements; the home mission work is treated under five heads, as a natural force, a reclaiming force, an educational force, a healing force, an integrating force; while the last chapter deals

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with the sources of power, the ideal—that America may increasingly become the kingdom of God: a kingdom of righteousness and peace, of opportunity for all, of the brotherhood of man and the sisterhood of woman, of the development of the inner man, the soul of the people. The book opens with a broad definition of the subject: "Home Missions may be defined as the outreaching of the Christian church in America to those peoples and places in our land beyond the immediate environs of the local church." Then follows a little historical sketch of the church and its work in America—clear and full, though so condensed. One sentence shows the need of work: "Over 60,000,000 of the nearly 100,000,000 of our population are non-Christian and allied with no religious organization whatever—Catholic, Hebrew, or Protestant."

The alliance of the church and education is treated historically and practically: the free schools and the colleges were founded by the men whose prime motives were religious, just as now the industrial schools, the social settlements, the clubs and classes giving practical, helpful teaching, and so largely the result of the missionary spirit. The first hospitals, too, were church institutions. The book is full of information on all these phases of work; it is written very clearly, and in an attractive style; the spirit of loving service is in it.

Among the numerous illustrations, the most inspiring is the beautiful "Christ of the Andes"—the Christ monument, the hand raised in blessing, marking the settlement of a boundary dispute between Chili and Argentina—a monument of peace.

Biddeford, Maine.

IN MEMORIAM

IN PORT.

"Sailor," we cried, "tell us where lies thy port—"
 And still came back the answer clear and strong,
 "I know not where, yet, I am homeward bound.
 This is His sea; its pulses rise and fall
 As His breath moves them, and its currents set,
 Steady and deep, to bear me where He will."
 So he sailed on; and once when stars were large
 And luminous, through changeful purple mists,
 Rocked by slow waves that bore him from our sight,
 And calm, with peace, that lay too deep for smiles,
 He drifted gently to a palm-girt shore
 And knew, at last, where God's fair islands lie.

—EMILY HUNTINGTON MILLER.

Mrs. Flora O. Cummings, Kittery Point, Maine, October 15, 1915.

Mrs. Martha E. Van Aken, Hermosa Beach, California, Nov. 13, 1915.

Mrs. Addie M. Childs, Fort Fairfield, Maine, December 23, 1915.

Mrs. Christina W. Jordan, Portland, Maine, January 4, 1916.

HOME MAKING IN BALASORE

By MABEL S. FROST.

The work which lies closest to my heart is "making a *home*;" first, for our two little boys, Robert Avery and Kenneth Albert, who keep us merry most of the time. Then there are sixty-four dear boys of our boarding department, big and little, some of whom are orphans



Mrs. Frost with Robert and Kenneth

and some whose fathers are in part paying for their board and clothes while they attend school. Some of them are sons of our preachers attending our Christian High School, others are attending the lower grades or Kindergarten, and others are spending their time learning carpentry or book-binding or cane-weaving, or in the iron department of our Industrial School. Whatever they are doing it is my purpose

to make a *home* for them (for which they have no word in their language), and to bring the highest influence to bear upon their characters which are now in the moulding.

Every morning the boys have prayers together, then work for an hour in the shop or garden before going to study and to attend their school duties. In the evening I sometimes sit down and talk with them. They often bring their English books for a little help.

The boys attending our English High School are keen on learning



High School Boys, Balasore, India, with Dr. and Mrs. Hamlen

English songs. When they come into the house every Sunday evening, I play the organ and we have an informal song service followed by a Bible game or a talk by Mr. Frost or myself. One of the older boys conducts a meeting for the little boys who cannot appreciate English songs.

Last year six of our boys were baptized. Three or four from the upper classes have shown or expressed a desire to become preachers. For this we are very glad.

Among the girls I have a Sunday School class of fourteen Juniors. Three of them were baptized the first Sunday of last year. Others are soon to follow. I also have charge of the Girls' Junior C. E. Society.

My interest is not at all lacking in the young married women of Balasore. I have called at the homes of as many as I have found opportunity. I believe there is a great work to be done in teaching the art of home-making to the women, so they will better know how to care for their children; how to teach them and how to train them. The missionary ladies of our station have recently started a "Women's Meeting." We take turns in leading this. Sometimes it is an ordinary prayer-meeting, and sometimes more of a special mother's meeting. The attendance and interest have been good. I am furnishing some of the women with handkerchief work which enables them to help support their families.

In the coming year, as in the past, I want to direct my efforts toward *home-making*, in caring for our own two little boys, the sixty-four boys of our boarding department, and, if possible, to instil in the minds of our women some higher home ideals.

Balasore, India.

THE NEW BHIMPORE

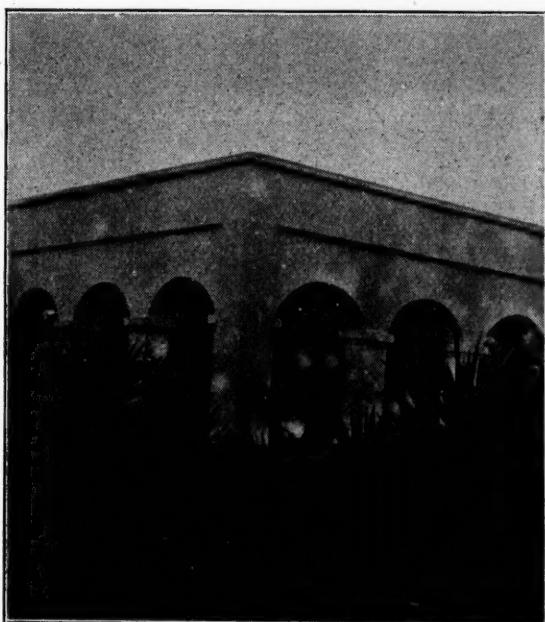
My dear friends:—

Some time ago I promised to tell you about the "New Bhimpore." In fancy let us come up the big road from Midnapore. Just as we turn the corner at the church, we come in sight of one, two, three, four buildings—all of them brick. The first at the left is the Dispensary. When one thinks of it as having been crowded, at first, into a part of the missionary bungalow, and then sees the throng that gathers every morning, one can only wonder how they ever managed. But I know you never have seen the little new building—the one in the dispensary compound to the east. This is "Sterling Hospital." Isn't it attractive—built in the library style with those quaint windows and shutters? The interior is so well planned, too. There are two large rooms for patients on the south, one the men's, the other the women's ward; and on the north there are three rooms. One is the operating room. I see you have discovered the water tap; quite a novelty, I assure you, to the jungle patients, and a rare enough thing, for a fact, to have water piped into buildings away out here, twenty miles from civilization. The wind-mill yonder, which furnishes the water, is another one of Dr. Kennan's dreams come true.

That building which faces us squarely, as we stand in the road, is the boys' new school house, and the one at the left is the "Little Board-

ing", as the house for our Christian boys has always been called. The new building at the right is the hostel for Santal boys who come in from over the district to attend school. It is to be a two storied building when completed. The ground floor rooms are finished and occupied. There are twenty boys staying in houses in the village who will come to the hostel as soon as they can be accommodated. Babu Lal is house father and is doing a fine work among these boys.

Let us go over and look in on the boys at school. The classes are very full. The third standard is the largest and has forty-six boys.

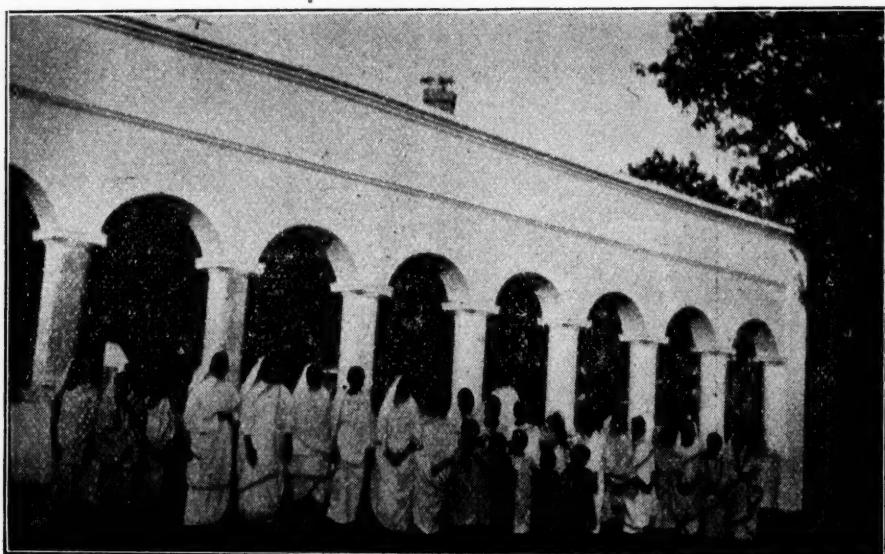


Providence Dispensary, Bhimpore, India

There are one hundred and thirty-four in all classes. Monik Murmu is head pundit. He was at Hoogly for teacher's training, last year, and comes back to his work with new interest and plans. When the Deputy Inspector visited our school he expressed himself as much pleased with its progress. He found the boys wide awake and prompt to answer the examining tests.

We are glad to have Churia Tudu as master, or "house father," in the "Little Boarding." He had some experiences in the work while in Uluberia and is doing splendidly with the boys. We note a great improvement

in every way among them. The boys' house is a government approved model. The extended cook house at the end of the veranda is a new feature and keeps the smoke from the main rooms, though I dare say the boys would enjoy having the fire in or nearer the living rooms. During the cold weather, they packed into the cook house like sardines in a box to get warmed up before rolling themselves up in their blankets for the night. In time, we hope to have more conveniences in their house for putting away clothing, books, etc. The mats used for sitting upon during the day are their only bed at night, save a blanket and one cotton sheet.



Missionary Bungalow, Bhimpore, India; Orphanage Girls Starting for Church

As we cross the compound, I want you to see the new cook house with its three big windows and brick range. No more smoked chicken soup and ditto drinking water for the sahib—that day passed with the old mud-walled cook house.

Dr. Kennan had this brick wall built between the compounds, which is much better than to have all open around the girls' house. Their back yard is quite enclosed with their house and the school-house forming one side, and high walls the other three sides of the court. Mary is in charge of the girls. She is doing good work, too,—she has such quiet ways and yet manages the girls well. I am very thankful for the place we are finding in the hearts of the children.

The girls do all their own work. Two of the smaller girls leave school one hour early to begin noon cooking. Mending is a required part of sewing. When the village women stop bringing rice to sell, because of work in the fields, our girls will have to husk their own rice. You see those two husking mortars in the shade of the big mango tree? The large cement floor is for drying the rice before husking it.

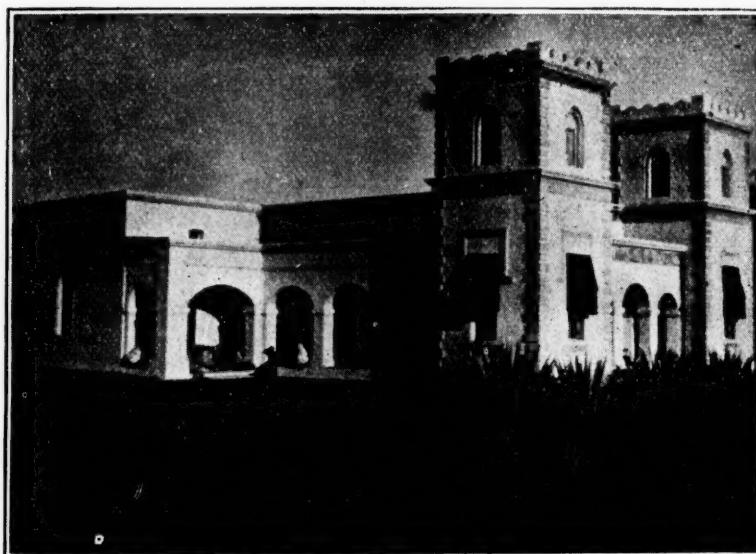
Now we shall have time to stop at the girls' school before going to breakfast. Isn't this a fine school house? Four nice rooms and a long veranda! One room is quite large, for morning assembly for prayers; we also hold the girls' C. E. meetings here. Here is Bhim Pundit who surely will get his reward for faithfulness and a long time of service, if not for efficiency! Rotnimoni, one of our village girls, is the capable second teacher. She is doing good work, and has the spirit and ability of a true teacher. Sorali, old Dukie's daughter, is a sweet-spirited girl who has also had one year in teacher training; Sombari is helping her with the three lower classes. You may remember her as the little uncared for girl that you helped to have put here in our school a dozen or more years ago.

Curiosity will prompt you to ask what is on the other side of the wall, on the west. Well, come and see. Here are two carpenters and the class of boys in carpentry. Dr. Murphy is justly proud of this new workshop—and what an important adjunct it is to the station. Babulal, the head carpenter, and the boys made all the doors, window frames, and shutters for all these buildings we have just been through. Let us finish the rounds and see the cow shed—the low building with sheet-iron roof. If it wasn't for our cows, what would we do at Bhimpore, where there is no one who sells milk. We keep six cows and have all the milk and butter we can use. We will go to the house by way of the garden—the oasis in the desert—which not only supplies the sahib's table, but vegetables for his big family of boys and girls as well. Yes, we do enjoy our home here. My flowers are a source of comfort and have yielded much pleasure. A little "love for the beautiful" and a husband to help put some schemes into effect have done much to make our home pleasant. We do enjoy the cream and tan walls of the dining-room with the conventionalized yellow-rose border—an adapted idea from suggestions found in a back number of "Modern Priscilla",—and the green and brown effect in the little east room has converted it into a perfect "rest room."

Now, since you have been the rounds, you will agree that this *is* a "new Bhimpore"—all the old mud walls gone, and brick buildings where

they stood. You will now appreciate the "comfortable feeling" I have as I look out over the compound. Truly "clothes do not make the man," but they help the man after he is made; likewise, these buildings are not the people, but I verily believe they will help in upright and thorough character building.

Yes, we have come into this goodly inheritance which others have worked so hard to establish. Twenty-five years from the very beginning



The Church, Bhimpore, India

of things Christian, worked dear Dr. and Mrs. Burkholder, the period which stands largely for the Christian community-making, as well as the foundations of practically all the departments now open. The splendid church building and mission house were built by them. Then came Dr. Kennan with "visions" of better buildings and, backed by faith and determination, we here see the results.

Now we are asking, if it be the Lord's good pleasure to allow us, in turn, to spend a term of years here, what will be the results? With foundations well laid and good equipment, to a great extent, I am sure the opportunity is here present for our *best*. We desire to see it result in great progress in our school work, in which we may now expect assistance from trained teachers; but, most of all, we long to see a great ingathering into the Kingdom from the villages in the district. We want conversions

among the Santal boys now in the school, who will soon be going out, many of them to teach, that they may not only be teachers of secular schools, but that they may "do the work of an evangelist" as well.

We desire to be used in helping to establish our own Christian boys and girls in the faith, and to become staunch Christians, so that their lives will count for Christ in the home and in public places.

But we shall utterly fail without the help of the Holy Spirit. We are asking and praying that a few faith-filled friends will get Bhimpore so in their minds and hearts that they can and will pray with us that these things shall come to pass.

Yours lovingly,

EMMA G. MURPHY.

A CRADLE ROLL QUESTION ANSWERED

"We have a S. S. Cradle Roll in our church, but some of our ladies who are members of the Woman's Missionary Society would like their children to belong to the Missionary Cradle Roll. How can we manage it?" This is a question which came to me, recently, and is, in substance, the question which is asked me more than any other; so in answering this, I hope to suggest a solution of the difficulty which faces many.

Perhaps I can help most by telling you what one church does. The Woman's Missionary Society appoints a C. R. Superintendent. The S. S. appoints a C. R. Superintendent also—which may or may not be the same person. If you have workers enough, two can work together, and by dividing the work, give more efficient service.

All the children in the parish, as far as possible, are enrolled in the S. S. Cradle Roll—have their names on the Roll which hangs in the Beginner's Room, or, if you do not have separate rooms for the different departments, somewhere in the S. S. room. This is a link between the home and church which often brings the parents into the school and into closer touch with the church when the little ones are old enough to come to S. S.

Then, in addition, give to each child in your parish, as far as you can get the consent and interest of the mothers, a Cradle Roll certificate—furnished by the Woman's Missionary Society, and the little blue box. Don't, for a single minute, leave the impression that you are doing this for the sake of what you will get in the box—rather, leave with the mothers literature which will explain to them the needs of some of God's little ones, and help them to see how necessary it is that their children be trained from the beginning to share with others the blessings which God has given to them,—in order that they may grow up unselfish men and women. Stories of boys and girls of other lands told at mother's knee will interest and appeal to the children and instinctively they will want

to help them. Plenty of these stories can be found in our denominational papers, *Everyland*, our own MISSIONARY HELPER, and in other papers, if one is on the lookout for them. A Superintendent might make a scrap-book containing such stories and pass it around to the mothers, and there are scores of leaflets that could be circulated in this manner. Then, once a year, have a Cradle Roll Rally—inviting *all* the children with their mothers—the children who have the mite-boxes can bring them. A short talk could be given at this time about our Cradle Roll children in India, and the very spirit of the hour will often reach some mothers whom you have been unable to interest.

Have I made it plain that the S. S. Cradle Roll and the Missionary Cradle Roll need not conflict at all, but that we are all "laborers together with God"; all trying to carry out Christ's last great commission to His disciples?

Let us use every opportunity through these winter days to bring the children and the mothers into closer touch with the church and thus with that greater kingdom which is coming, coming, *coming*, when Christ shall indeed be Lord of all.

LAURA E. HARTLEY, C. R. Secretary.

7 Woodman St., Rochester, N. H.

Zion's Advocate

The Baptist and Free Baptist Newspaper of New England

The *Advocate* is the official organ of the United Baptist Convention of Maine, which comprises the Baptist and Free Baptist churches of the State.

At its meeting in May 1914 the New Hampshire Yearly Meeting of Free Will Baptists adopted a resolution commending the *Advocate* as "affording special advantages for the interchange of church views, with special reference to the activities of the Baptist and Free Baptist churches of New England."

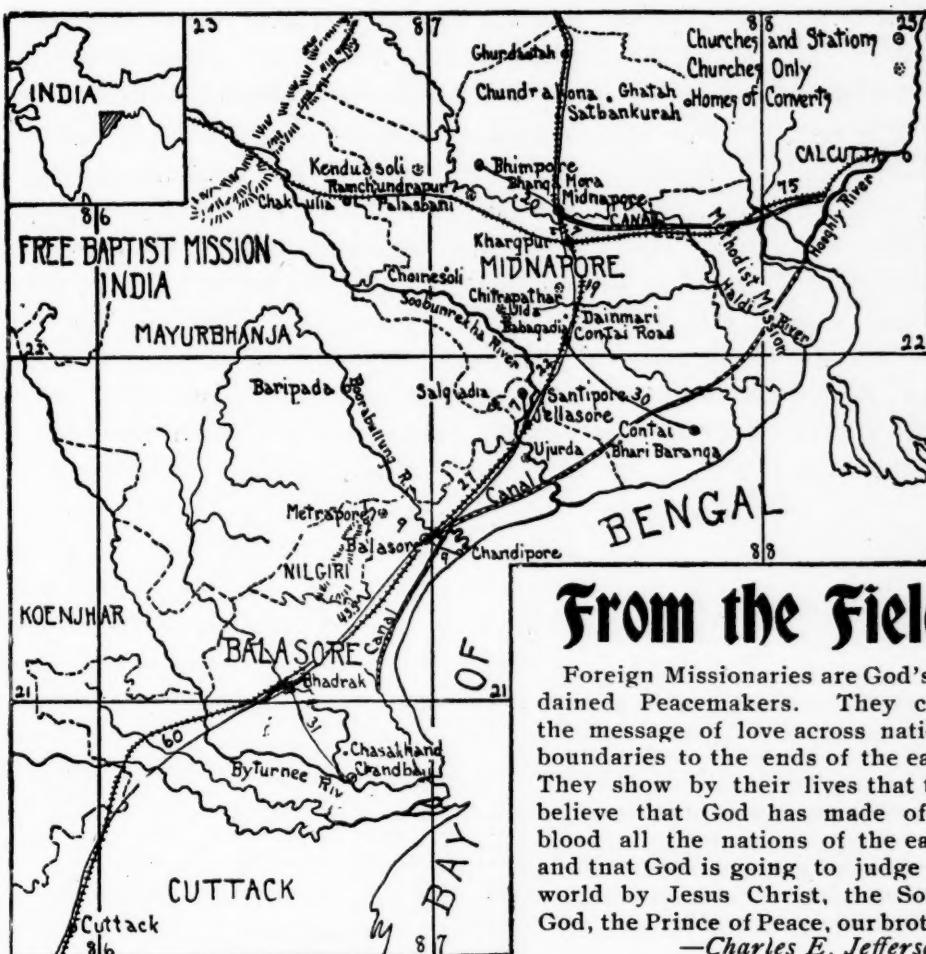
The home of the *Advocate* has been removed from Portland to Waterville, Maine, and the paper changed from its old blanket sheet form into an attractive sixteen-page periodical in shape and size resembling the *Morning Star*. Says one enthusiastic reader: "It almost seems as if we had our old *Morning Star* back again." Says a prominent leader among Free Baptists: "Zion's *Advocate* is the spiritual successor of the *Morning Star*."

The price of *Zion's Advocate* is \$2.00 a year. For the sake of reaching the constituency of this magazine we make for a time the following special offers:

Zion's Advocate to new subscribers four months for fifty cents.

Zion's Advocate (new subscription) and THE MISSIONARY HELPER (new or old subscription) for one year for two dollars. Those accepting this offer will thus receive the HELPER free for one year.

Subscriptions may be sent to Miss A. M. Mosher, 107 Howland Street, Boston, Mass., or to *Zion's Advocate*, Waterville, Maine. Sample copies free.



From the Field

Foreign Missionaries are God's ordained Peacemakers. They carry the message of love across national boundaries to the ends of the earth. They show by their lives that they believe that God has made of one blood all the nations of the earth, and that God is going to judge the world by Jesus Christ, the Son of God, the Prince of Peace, our brother.

—Charles E. Jefferson

ON THE WING IN NEW ENGLAND

Vermont's persistence in several times inviting the Secretary met with response on October 19, when I visited the Wheelock Association meeting at Sutton. This Association gives the Woman's Missionary Society a whole evening, and the brethren remain in attendance. Although a rural community, and at this time the roads were muddy, a good audience gathered in the large and attractive church. In the absence of the President, Mrs. Blake, the energetic leader of Vermont Woman's Missionary work for many years, presided. This is a church of the pioneer John Colby's founding, and a granite shaft to his memory is in the cemetery hard by. It is also the church where in 1847 the F. B.

Female Missionary Society was organized,—the first national woman's board of missions in the United States. So it was good missionary ground on which to talk of India and our denominational interests.

The next evening, after traveling all day through New Hampshire mountain and lake scenery, splendid still with the late autumn coloring, I met with the Massachusetts Woman's Missionary Society, convening in the Boston Church. Miss Coombs had been the guest of the afternoon session, and I arrived in Boston just in time to see her off for the train, her face turned radiantly India-ward. The women present were well representative of the state work. It being a woman's gathering, few men were present, but those few were appreciative in word and offering. A Bengali record run off on a Victrola awakened considerable interest. I, myself, heard it here for the first time since purchasing it in Calcutta.

It was on this trip that a lady remarked to me, "I enjoy the *HELPER* so much, my mother always took it. I am a Methodist now, but I take the *HELPER* just the same!" Another said, "It was my mother who helped to fit out 'Auntie' Bacheler, when she returned to India the first time." And still another, "I remember when our auxiliary sent a black silk dress to Miss Crawford; we knew she'd spend the money on India if we gave her that, so we bought the silk." And I, having heard the India end of the story, knew it was that dress in which Miss Crawford was laid to rest by the spreading banyan trees of her loved Jellasore compound.

November the sixth found me journeying to New Hampshire on a ten day's trip. Rev. and Mrs. Waterman met me at the Laconia station and saw that I was pleasantly located for entertainment. Sunday was spent here. The primary class, under Miss Chase, wanted to present their year's missionary offering—a crisp ten dollar bill—to India via one who had actually been among our brown babies. In the afternoon, the Congregational Junior C. E., in a body, with superintendents, joined with the F. B. J. C. E. for a talk on India. They were much interested in the little girl dressed up in jewels and sari. In the evening, a fine audience assembled for the W. M. S. open meeting.

Monday evening, I was motored over to Lakeport, where the church gathered at the home of the Pastor, Rev. A. E. Davis, for a missionary rally, a feature of their week of rally. It happened to be the eightieth birthday of Dea. Lane, who was the first arrival. The people lingered at the close of the talk to ask questions and inspect the school and industrial

work of our Indian Christians, which seems to be greatly enjoyed at each place.

Tuesday, a day when the fall winds swept keenly through the hills and valleys, I spent among the hills of New Hampton, already flecked with early snow. The afternoon was spent, with Miss Waterman as guide, calling at the homes and visiting the sacred shrines of this place:—the ideally beautiful colonial church, the home of Dr. and "Auntie" Bacheler which was also the birthplace of Dr. Mary Bacheler, and the "God's acre" on the hill where rest the tired bodies of the veteran missionaries. Over the fine new buildings of the Institute I was escorted, and in the evening had the privilege of meeting in joint body the ladies of the W. M. S. and the students of the Institute. It was while here as lady principal that Miss Butts decided to go to India.

Wednesday evening, I was back again for a W. M. S. social gathering in the Laconia Church. In costume the story was told of the work and worker of the New Hampshire women, Miss Butts and Santipore. Refreshments and a social followed under the enthusiastic supervision of the efficient treasurer, Miss Pease. A victrola furnished sweet music and the Bengali record proved an interesting novelty.

Thursday, I journeyed to Hampton by the sea, and spoke at a belated—never too late—Thank Offering service on Sunday evening. This is a conservative New England town minus young people, who scatter to other centers for school and business. The church, the largest (building) of the four in the place, is unfortunate in the illness and absence of its pastor. But it has a strong, loyal body of women who run things on the approved Puritan plan of thrift and order.

After a day of visiting and conference with Mrs. Mosher in her Roxbury home, I met the women of the Chelmsford St. Lowell Auxiliary, in their afternoon monthly meeting, with the Paige St. ladies as guests. A splendid group of alert, able women make up these two societies.

This being my first visit to the Vermont and New Hampshire churches, I greatly appreciated the privilege of meeting our W. M. S. workers whom I had known by name and reputation.

Scarcely half my appointments have been with Free Baptists. In R. I., I have been the guest of churches of ten denominations, the R. I. Federated Church Women, the State and local W. C. T. U.'s, and the Providence Y. W. C. A. The interest expressed in world-wide evangelism is hope inspiring.

LENA SWEET FENNER, Corresponding Secretary.

Providence, R. I.

GLAD AND SAD IN BALASORE

Dear Friends:

Again the time has come to tell you something about the happenings in Balasore. One of prime importance is the fact that Miss Porter has passed her first language examination with excellent results.

September eleventh was the Home-going day of one of our rarest Christian girls, Podmini, the younger sister of Komoline, who is known to some of you. She was sick less than a week and every available remedy was used for her restoration without avail; the awful disease of cholera is almost irresistible. I always thought of Podmini (lotus flower) as a little princess. Although only fifteen years old, she was as graceful and dignified as a king's daughter. She was in our upper class of the Mission Girls' School; we expected her to take the scholarship examination this year. She was Secretary of C. E. and ready almost every Saturday to go tell Bible stories in Hindu homes. The father, brought back from Hinduism by his daughter's prayers, and Komoline were simply wonderful in this time of sorrow. Never have I seen the sustaining grace of our Lord more beautifully shown than in them.

In Kusudia village, one of the poorest of the Christians, Dasa, had long wanted to make some special gift to the church. He had one cow which he decided to give, and just as he was about to sell her, a wild animal killed her. That source of giving being closed, they looked about for another, and his wife decided to sell the only remaining gold ornament she had; this done, the entire amount was given to the Lord's work. That family, often during these hard times, have only one good meal a day, yet everybody says that they have nothing they are not ready to share, and such a happy family as they are!

It is an indication of the hard times now existing in this part of India, that during the past three months sixteen new children have been taken into the Girls' Orphanage, most of them in a starving condition. Some little waif is brought to the door and Miss Coe calls a family committee meeting to discuss the pros and cons of the case, and thus far most of the little ones have found a refuge.

Yours in the Master's Service,

SADIE GOWEN.

Balasore, September 25, 1915.

GENERAL CONFERENCE NOTES

Mr. Vernette G. Krause, of Redlands, California, has been appointed to take charge of work in the Industrial School of Balasore, India. His support has been made possible by the grants of government, and the gifts of a friend in America. He sailed by the Pacific route on January 22nd.

Mr. Krause, though of German descent, is a native American, born in Illinois, now twenty-seven years of age. He is a graduate of the University of Redlands, and as a student had a varied experience in the debating council, as player and manager of the football team, as Secretary and President of the student body, and as Treasurer of the Young Men's Christian Association. Since graduation his experience as local manager of the Electrical Company of Redlands has qualified him to direct work in almost every mechanical line; and he presents special qualifications for the new problems which confront one in the industrial conditions of India. Our Bengal-Orissa field is to be greatly congratulated upon the acquisition of so efficient a worker.

In pledges and cash Free Baptists contributed more than \$1,000 in the recent effort to add \$175,000 to the Ministers' and Missionaries' Benefit Fund; and in Annuity Bonds Free Baptists took about \$6,000. The full amount was raised.

The South Western Convention of Free Baptists has voted to hold its sessions biennially instead of annually. The last session in November was harmonious. The good will and gratitude of the Convention was shown in a vote to give \$100.00 to the General Conference of Free Baptists.

ALFRED WILLIAMS ANTHONY,
Corresponding Secretary and Treasurer
General Conference of Free Baptists.

Lewiston, Maine.

TREASURER'S NOTES

"President's Letter,—To Each Individual Worker," is the heading of two letters which have recently come to our desk. We see in them the initiative, inspiration and close touch which we feel is so largely responsible for the splendid work of the Michigan Woman's Missionary Society. We are taking the liberty of quoting quite freely from each, and inserting in place of the usual "Notes," that individuals and national workers may share in their helpfulness.

E. R. P.

My Dear Sister:—When we have a new job of work before us, the first question that calls for answer is "How is it to be done?" Even though it is not entirely new, there is always a chance to improve on former methods. The maker of the best rails in America was asked what was the secret of his success. He said, "Every time we make a batch of rails we try to beat our last batch. We have no other secret."

Are we Free Baptist women of Michigan [and all other states, let us add] trying each year to "beat" the last year's record? In the matter of raising money we did it last year. But is raising money the only thing, or the chief thing, for which we are organized? Our *ultimate* object is—or should be—to glorify God. Suppose we start with this and ask, How can we best do it?

Any maker is, in some measure, glorified if the thing which he makes fully accomplishes that for which it was made.

When Edison first called his friends to test his wonderful invention, the telephone, he would not have felt much glorified if they had rung a dozen times and the 'phone had given no answer!

What did God make man to do? The gist of his Ten Commandments is that we are to "love Him supremely and our neighbors as ourselves." Doing these two things we glorify Him who made us. How does one show his love to God? Just as he shows his love to his friends. He loves to be with Him, to talk *with* Him (not merely to Him). This includes study of His word as well as prayer. * * * There is nothing we more need to practice than the art of praying aright. The powers of the eternal world are placed at the disposal of believing prayer. * * * God has given promises regarding prayer that are almost staggering, they are so great. * * * *True* prayer can accomplish *anything*!

Again, we may show our love by trying to please Him, by *glad* obedience. It takes *love* to obey *gladly*!

He is an infinitely *loving* Father. Can he be content to see some of his children suffering from hunger—whether physical, mental, or spiritual—while others of them have an abundance, some of them so much that they no longer care for it, but are letting it go to waste, while these others starve? I am thinking now of the spiritual food for which millions of our dark-faced brothers and sisters are begging, pleading, yes, *clamoring*; and I am thinking at the same time of the neglected Bibles, the empty pews, the deserted churches, and the unspoken thanks for all these things that make the wide difference between our beloved America and dark,

dark India, and China, and Japan, and Korea, and Africa, and South America, and the Islands of the Sea, and worst of all, Europe in her mad death grapple! If God were truly supreme in our hearts, and we knew the real condition of our unsaved fellow creatures, no one would ever need to ask us to give. Giving would be the *joy of our lives*. It would be *eager*, not *grudging*.

* * * *

And now for the New Year! Clean, white pages on which to write its record! How will they look twelve months hence? Just imagine our angels—your angel and my angel—anxiously watching to see whether we are going to be wise enough, and loyal enough, to make Jesus Christ not only *Saviour*, but *Master* of our lives. * * * Are we *His for life*? Then come, let us consider what He would have us do. * * * For what are we organized? It shall be the object of this Society to cultivate a missionary spirit, to disseminate missionary information, to encourage missionary effort and to secure systematic contributions for missionary purposes."

First then, what is a missionary spirit? A willingness to say "No" to self in order to help those more needy. How is it to be cultivated? The first requisite is *Supreme love to the Master*. The second, a Knowledge of the needs of the world. How are we who stay at home to get the second requisite? Missionary literature. *Read, read, read!* I wish I might put before you letters of gold,

No Information, No Inspiration!

or to quote from the Wise Man, "Where there is no fuel, the fire goeth out."

By way of "systematic contributions"—at annual meeting it was voted that the only *just* method of apportionment was a per capita one. That is, the full amount apportioned to the state should be divided by the full numbers of members in the state, then each Auxiliary should be apportioned this resulting amount for each of its members.

May I make a few suggestions regarding methods of work? You know a little good natured rivalry is very stimulating. Suppose you appoint two Captains who shall "choose sides" until all members are included, one side to be the "Blues," the other "the Reds." Fix upon some certain week when you will have a "whirlwind campaign" for new members and HELPERS, the losing side to entertain the winners at a picnic in the spring. Let the two sides take turns in furnishing the programs, each

striving for the best. Let each Captain appoint a Lieutenant as collector for her side to make sure the quarter's dues are in on time, and also, to keep account of the missionary books read. When the Blues furnish a program, let the Reds choose one of their own number to quiz them on the last *HELPER*, etc., and then turn about. * * *

Call the roll and mark attendance at each meeting. Also, find out the present number of *HELPERS* taken and put *that* on record. And here, now, is our Standard for the year:

	CREDITS
1. Special service of prayer in February	10
2. Public Thank Offering service in May	10
3. Mission study in Society, or one-half as many Missionary books read as there are members	10
4. <i>HELPER</i> list equal to one-half the number of families repre- sented in the Society	10
5. Ten per cent. increase in membership	10
6. Average attendance equal to one-half of membership	10
7. Work of some grade among the young	10
8. One-quarter of apportionment paid by end of each quarter Apportionment paid in full	5
9. Treasurer's report in by June 15	10
10. Secretary's report in by October 1	10
	100

In closing, let me ask that each one of us, you, I, and *all* of us, take for our personal goal, closer acquaintance with the Master, and greater love for Him.

Yours in His blessed service,
HARRIET PHILLIPS STONE.

GENERAL SUBSCRIPTION AGENT'S NOTES.

If I did not have to write my reports a month in advance, I might make them more seasonal; but, under the circumstances, at the time for me to write seasonal greetings or messages, I am not yet in the seasonal mood, and when I feel like saying seasonal things I am aware that before my words will appear in print, the season will have passed by.

This January morning with everybody wishing and planning for

the newly born year of 1916, and my own desk strewn with New Year's cards and greetings, I feel like saying something suggested by the season and appropriate to the season but you won't read what I say till February, and how ridiculous it would seem to be receiving New Year's greetings in February! But I do, nevertheless, this morning, wish every one of our readers a year full of deep joy and satisfaction, and for the *HELPER*, a longer subscription list and a bigger financial income.

As to the business end of the magazine, I can only report that things seem to be holding their own. There is no cause for discouragement. Subscriptions, discontinuances, words of satisfaction—and dissatisfaction,—contributions to the Sustaining Fund, are coming in about as usual.

Now I want to say a word or two to the special agents—not by way of censure, but by way of helping them to make their work as telling as possible. *We can not put any name on the subscription list till the money to pay for the subscription is received.* So please send *money with names*, thus saving yourselves postage, and your subscribers unnecessary misunderstandings about not receiving their magazine after they have said they would take it.

Now, a word to anyone who may write to us. Please try to write your address plainly and in full. We have more than once received letters we could not locate because, name, street, number, town, or state—in one case the whole of them—were lacking. It is our intention to give careful attention to every bit of official mail, but we must have and be able to read name and full address.

Very cordially yours,

A. M. MOSHER.

107 Howland St., Boston, Mass.

BITS OF EVERYDAY LIFE

Our readers often say that they enjoy the notes from personal letters best of all, because they thus get glimpses of the everyday life of our friends abroad: glimpses that these same friends mistakenly think would be of no interest outside of the home circle. We feel that Mr. and Mrs. Wayne Jordan belong to our *HELPER* family, he being the son of Prof. Lyman Jordan of Bates College (and of Mrs. Hattie Jordan of beloved memory) and she the daughter of Mr. and Mrs. Rich of Ocean Park.

Mr. and Mrs. Jordan live in Hankow, China, where he is a Y. M. C. A. Secretary. The following extracts from a private letter from Mrs. (Florence) Jordan were written on the Yangtze River as they were going to Shanghai to attend a Y. M. C. A. Convention—a four days' trip.—EDITOR.

S. S. KINGLING, October 31, 1915.

We have enjoyed the trip thus far very much. There are nine foreign passengers, most of them congenial. We came on board Friday night and established ourselves in steamer chairs on deck, enjoying the moonlight as we slipped along. It was midnight when we came in, and later when we went to bed, for the U. S. mail had come in *just* in time for us to bring home-letters aboard. The Lewiston letters both had notes from Mother Jordan.

The trip down river is proving interesting and restful.

Yesterday we stopped at Kinkiang for eight hours taking on cargo, so we had a chance to look around. It is a great porcelain center and we enjoyed seeing the things in the shops. Another thing I enjoy very much is the grain stores where we can find millet and other grains besides rice. We haven't yet succeeded in locating such places in Hankow. Today we stopped at Wuhu four hours to load up with rice which is a great output from here. We went on shore, Mr. de Vargas, Wayne, and I, and wandered through the Chinese city and out into the surrounding country. It is marshy land and roads have been built on dams. Here and there, outside the city, were hills on which were foreign houses. We saw the American flag flying from one and took it to be some Mission house, so set out for it, but discovered it was the Standard Oil place. Later, we did come to the American Adventists' mission.

The many dams in that place made little ponds in which were tame geese and ducks that were being watched by a man. Would you call him a duckherd? The men asked how many he had. He replied, "One thousand"; and it wasn't hard to believe. I was sorry I hadn't brought my camera for we saw a young fellow rounding up his ducks by paddling around in a tub. When he got them collected, he jumped out of his tub and began calling them to the place where he was and they hurried after him, looking like a small army. He fed them on rice and then they took to the water again.

SHANGHAI, Nov. 2.—Here we are in the "New York" of China, but we haven't seen much of it yet, for we reached it last night. It was four

o'clock when we left the boat and started in 'rickshas for the Y. M. C. A., where we thought we would find out about a good hotel in which to stay. However, all such plans of ours were changed by the arrangement already made for the visiting secretaries to stay with the different Y. M. C. A. people here. Shanghai has a larger number of them than most places because there are the National Officers here, besides the city association people. We are staying with a Mr. and Mrs. Geldart from Wolfville, Nova Scotia, who live in an attractive home. We shall be here until Thursday and then off for Hangchow by train.

Daily Bread Under Difficulties.—Dr. Mary writes from Santipore:— There is no baker here, and no bread to be had nearer than 35 miles,— seven or eight by walking messenger, then 28 by rail. It is not an easy matter to make all the necessary connections. Some one in Balasore must get the bread, get a suitable receptacle for it which can be fastened up, or the railway will not be responsible for its safe transmission. This has to be sent to the station at train time and "booked" to Jellasore, where the station master gets it and hands it to our messenger, if he is there. If he is late, however, the box or basket is put away and can't be had until 4 P. M. (the bread is usually sent up on the morning train). You see the various possibilities of a missing of connection between the various sections of bread getting. So we try to make our own bread. I sent yesterday to Central India, where dry yeast is made, and in time we shall get it and make some bread, poor, heavy stuff, but we are glad to have even that.

UNDAUNTED.

Time will not serve us for useless regret;
Better it is to just simply forget
Yesterday's failure and yesterday's pain.
Resplendent a new day breaks over the plain
And Hope, Strength and Courage return in its train.
Insist upon conquest, accept no defeat,
To-day is a new day and clean in the sheet,
Who knows what glad story the page shall reveal
When, day overpast, evening shadows shall steal
And night, on the record, shall place the great seal?
To-day is a new day and clean in the sheet,
Insist upon conquest, accept no defeat.

—MRS. W. R. LAMKIN.

QUIZ

- What is very widely emphasized?
What is a fundamental need?
A wonderful thing—what is it?
Can you repeat the pledge of the Prayer League?
Are *you* a member?
Where was a Conference and who wrote about it?
What is said of a meeting of blessing and power?
Can you mention some of Miss Estabrook's *extras*?
What are the children taught to do?
What are the needs?
What is the highest form of service?
What was Ramabai's message?
What was the inception of a society with one hundred members?
Where were thrilling experiences?
Can you tell the story of a little Hindu widow?
What is a fine comment on Christianity?
Where is Bansboni and what happened there?
How many new Christians?
Who is Seeta?
How far is it from Seattle to Yokohama?
How did the Pacific belie its name?
Who wrote a parody and what was it?
Where is Contai? How did delegates get there?
What kind of a meeting did they have?
What was an imposing sight?
What is the summary of Mrs. Stout's splendid work in Michigan?
What question is asked about *your* kind of Christianity?
Mention recent bequests to the F. B. W. M. S.
What gain has been made in **HELPER** subscribers?
What was done with a golden wedding gift?
When was the **HELPER** Branch of the I. S. S. organized?
What are special helps in Junior work?
Outside of legacies, what auxiliary gave the largest amount in November?
What are we called to be and not to be?

(Answers may be found in the January **HELPER**.)

Helps for Monthly Meetings

"Study it in, pray it through, work it out."

Topics for 1915-16

September—	Opening Meeting and Quiz Social.
October—	Along Old Mission Trails.
November—	Storer College.
December—	Beginnings in India.
January—	Social Christianity in India and Burma.
February—	Prayer and Praise.
March—	A Nation at School (China).
April—	Korea's United Church.
May—	Thank Offering.
June—	Japan's Response to the Gospel.
July—	Missionary Field Day

MARCH.—A NATION AT SCHOOL (CHINA).

If Christian schools for men are a necessity, those for women are not less important. After centuries of repression, compression, suppression and oppression, the Chinese woman is awake, eager, hungry for more light, more life, more love.—*The King's Highway*.

SUGGESTIVE PROGRAM.

OPENING HYMN.—“Cry of Macedon.” (*Missionary Hymnal*, page 5).

BIBLE READING.—The Macedonian Call. Acts 16, 9-13.

PRAYER.

HELPER QUIZ.

SINGING.—“Tell the Story.” (*Hymnal*, page 7).

(Note:—Get some young woman who is clever with pencil and brush to make the chart, “The Century Plant in Bloom,” suggested on page 15 of “How to Use” and explain in connection with the first topic. Use map *very* freely until all are familiar with the location of each place mentioned. Several cards, in the series of post cards prepared to accompany our text books, are illustrative of scenes, customs and costumes in China.)

CHINA'S NEEDS AND AMERICA'S ANSWERS.

1. The Call of China's Isolation. (Two minutes) pp. 129-130.
2. The Call of Her Response, pp. 131-132.
3. What China Has Torn Down, pp. 132-133. (Four women each give one point in a sentence.)

4. Why America Ought to Respond, pp. 133-136. (Two women present the two reasons.)
5. Present Day Opportunities, pp. 136-140. (Three women each present one point in the outline.)
6. The Church's Response, pp. 141-168. (Six women each covering one point.)
7. The Greatest Needs, pp. 169-174.
8. Christianity On Trial, pp. 176-177. Final appeal, closing with quotation from Dr. Gibson.
9. A Chinese Girl's Meditation (in costume). See "How to Use," page 71.
10. Prayer, for the country, the people, the workers and the needs presented to us in this chapter.

SINGING.—"Jesus Shall Reign."

RECEIVED.—United Baptist Convention of Maine Year Book. Illustrated. Packed with valuable statistics. Price 15 cents, postpaid. Order of Baptist Headquarters, Waterville, Me. *Bulletin* of the Federation of Woman's Boards of Foreign Missions of the United States. Quarterly, 25 cents a year. Order of Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Me. Christian Conquests Through Inter-Church Activities (In Cities, Counties, States, Nation). A pamphlet of thirty-two pages telling the successes of the Church in presenting a united front—thirty ecclesiastical bodies—to the forces that would prevent the establishment of the Kingdom of God. A stimulating recital. Price, 5 cents. Address Roy B. Guild, Sec., 105 East 22d St., New York. "A Rose of the Highway," a charming talk to girls who cultivate gardens on the King's highway, by Lucy W. Peabody. A tiny, beautifully printed booklet. Price, 6 cents. Order of Miss M. H. Leavis, West Medford, Mass.

During station classes in the Paotingfu field the students practiced self-sacrifice that they might use the money and food saved to feed the poor of the villages. This miracle of Christian kindness fed some 250 people, after they had quietly listened to the message offering them the bread of life.—*From "An Eventful Year in North China."*

Practical Christian Living

We are not called to be pools of privilege, but channels of blessing.—*Helen Barrett Montgomery.*

"Cups of cold water," simple ministeries of refreshment, the love-thought, the love-prayer, the love-word—these are the privileged services of all of us.—*Dr. Jowett.*



OUR QUIET HOUR

(10 A. M.)

MY SHARE IN THE MIRACLE

John II. 1-11.

Our Lord always demands our best. He will not work with our second best. His gracious "extra" is given when our own resources are exhausted. We must do our best before our Master will do His miracle. We must "fill the water-pots with water!" We must bring "the five loaves and two fishes!" We must "let down the net!" We must be willing "to be made whole," and we must make the effort to rise! Yes, the Lord will have my best.

Our Lord transforms our best into His better. He changes water into wine. He turns the handful of seed into harvest. Our aspirations become inspirations. Our willings become magnetic with the mystic power of grace. Our bread becomes sacramental, and He himself is revealed to us at the feast. Our ordinary converse becomes a divine fellowship, and "our hearts burn within us" as He talks to us by the way.

And our Lord ever keeps His best wine until the last. "Greater things than these shall ye do!" "I will see you again," and there shall be grander transformations still! "The best is yet to be." "Dreams cannot picture a world so fair." "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him."—*Dr. Jowett*, in "My Daily Meditation."

A Peking shop displays this sign every Sunday: "To-day is worship day." This silent message proclaims a new idea to passers-by, who have always worked seven days in the week. Sunday is now observed as a day of rest in Chinese government offices and colleges.

Juniors



THE OMISSIONARY SOCIETY.

A Missionary Society

Meets regularly at least once a month;
Interests each member by sub-dividing the work;
Sends regular reports to the Branch Secretary;
Studies best methods of other societies;
Interests outsiders so that they join;
Opens its meetings promptly, and with prayer;
Never allows the meetings to get into a rut;
Always makes all possible use of maps, pictures, etc.;
Raises missionary money through systematic giving.
Yes, this and much more does this society do.

President, Miss Faithful.

An Omissionary Society

Often omits the regular society meeting;
Makes no plans for the year's work;
Is always late in beginning its meetings;
Sends no reports to the Branch Secretary;
Seeks for no new members;
Introduces no new features into its program;
Omits the devotional service;
Never sends to the Board for new literature;
Arouses no interest in missions;
Refuses to give systematically to foreign missions.
Yes, this and much more does this society do.

President, Miss Do-Little.

To which society do you belong?

—Selected and adapted.

A HOME MISSIONARY

Ruth came home from the Mission Band meeting with two bright red spots on her cheeks and her eyes shining. "I've got to be a missionary," she said, "and leave my home and go to teach the heathen."

"The poor heathen!" said big brother George. "What could a little thing like you teach them, I'd like to know?"

"I don't care; I think I could tell 'em Bible stories, and they don't know a one of them."

"I could hardly spare my little helper," said mother, "but that needn't keep her from being a missionary."

"There, George! mamma thinks I can do it," said Ruth, with a look of triumph at her brother.

"Begin on me, little sister," said he; "for no heathen ever had gloves that were fuller of holes than mine, only I suppose theirs are one big hole."

"Yes, you may," said mamma. "Being a missionary doesn't mean going away from home always, but doing little acts of kindness to those who need them, right here. I don't believe many heathen are poorer than that German family that has just moved to town, and I'm going to send you with a basket of food to them this very afternoon."

All the time she was talking mamma was showing Ruth how to mend the rents in George's gloves. "Then there is the Anderson boy," she went on. "The poor little chap is only five years old, and he probably will never be able to walk."

"But he is not poor," said Ruth.

"Money can't buy happiness," said the mother. "I know a girl who can draw funny pictures that will make anybody laugh, and I think a slateful would bring a jolly hour to the sick boy."

And soon Ruth was hard at work with her slate pencil, with a very happy look in her eyes.—*The Little Pilgrim.*

"OF SUCH IS THE KINGDOM OF HEAVEN."

Our Honorary President sends the following sweet story of a little girl (the cousin of one of our own Little Light Bearers) whose father corrected her for telling an untruth by making her stay in her own room for sometime. Shortly after she was released, her mother found in her work basket, the following note, written in childish hand and directed to "Master Jesus Christ, The Golden Palace, Heaven, Everywhere."

"Dear Jesus, please forgive me of all my sins the eight past years. *Espichely* the lie that I told my father June 25, 1915.

Your loving child.

LEORA."

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for December, 1915

MAINE			
Bangor, Essex St Aux, C R Dpt	\$ 2 30		
Do, do, Christmas gift for Komoline	3 50		
Biddeford S S, two shares Miss Barnes'			
salary	8 00		
Bridgewater SS five shares Miss Barnes'			
salary	20 00		
North Anson Aux, a Friend for Missions	5 00		
Pittsfield Aux, Wingate Fund for F M			
\$11; "Helper" 1.50	12 50		
Saco Aux for Cont Fund	25 00		
Steep Falls Aux, Hindu Boys' School			
No. 9	6 25		
Waterville Conf F B W M S, For Missions	4 36		
NEW HAMPSHIRE			
Chocorua Church, income for F M	5 00		
Hampton Aux, "Pearl Seekers for Miss			
Butts' salary	8 00		
Do, T O			
(Toward L. M of Mrs Sarah Brown)	15 00		
Do, Storer			
Lakeport Aux, Cole Fund for Widows			
Home, Bal	12 50		
New London, Miss Mary Richardson, $\frac{1}{2}$			
H M, $\frac{1}{2}$ F M	5 00		
Pittsfield Aux, Mrs W H Getchell Sus			
Fund of "Missionary Helper"	3 00		
MASSACHUSETTS			
Chelmsford Aux, Nat Teacher	12 50		
Do Kindergarten Dpt, one sh in Miss			
Barnes' salary	4 00		
Dorchester, Mrs C L Perkins, $\frac{1}{2}$ H M, $\frac{1}{2}$			
F M	5 00		
RHODE ISLAND			
Providence, Miss E S Potter's S S Class			
for "Promodini" in S O	5 00		
NEW YORK			
Leonta, Mrs Agnes M Powers for Bible			
Woman's Helper	2 00		
OHIO			
Rio Grande, In memory of Miss Carrie S			
Davis by parents, Dr and Mrs John			
Merrill Davis, for S O	7 00		
MICHIGAN			
Batavia Aux, Dr B 5.55; Storer 3.70 . . .	9 25		
MINNESOTA			
Bruce Aux for Dr Kennan			
Cass & Berrien Q M W M S, Dr B \$3.03;			
Storer 2.15	5 08		
Calhoun & North Branch Q M W M S			
Coll for Dr B	1 08		
Cook's Prairie Aux, Dr B			
(Toward L M Mrs J A Smith, Homer,			
Mich)	2 00		
Gobleville C E Soc'y for "Hara" in S O			
Mason Aux, Dr B	15 00		
Sand Creek for Miss Daniels' sal'y . . .	3 25		
Sparta Aux, Dr B 3.00; Storer 2.00 . . .	5 50		
Union Aux, Dr B	5 00		
West Cambria, Mission Band, five shs in			
Miss Barnes' sal'y	1 50		
IOWA			
Backus, Mrs A J Marshall for Mrs Hol-			
der's Sal'y	12 50		
Champlin Aux, for Bible Woman "Sara"			
at Mid	17 00		
Granada, Clynick Fund for Child in S O			
Winnebago Aux, $\frac{1}{2}$ H M, $\frac{1}{2}$ F M	25 00		
	17 00		
MONTANA			
Missoula, Miss Ethel M Van Vliet for			
support of "Parboti" in S O	25 00		
CALIFORNIA			
Escondido, Mr and Mrs Henry Hyde for			
Miss Gowen's sal'y	5 00		
MISCELLANEOUS			
Postage	05		
Income for Gori, Zenana Teacher, Bal .	25 00		
Sinclair Orphanage, Bal	45 00		
Work at Balasore	29 00		
Hanson School at Bal	5 00		
Contingent Fund	30 00		
General Work	19 00		
Storer College	20 73		
Total Receipts, December 1915 . . .	\$35 35		
EDYTH R. PORTER, Treasurer			
47 Andover St., Peabody, Mass.			
Per May Malvern, Assistant Treasurer			

FORM OF BEQUEST

I give and bequeath the sum of——to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.

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